China.

Gibson.

MISSIONS

OF THE

Presbyterian Church of England

TO

JEW AND GENTILE

IN THE

EAST AND FAR EAST.

Prepared by request of The Foreign Mission Committee by the Revs. John C. Gibson, D.D., Arch. Lamont, M.A., William Dale, and William Ewing.

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1899.

ASIA. Showing Position of Mission Fields of the Presbyterian Church of England to the Chinese, Malays, Indians, & Jews.

OUR MISSIONS TO JEW AND GENTILE.

CHINA.

MISSIONARY MACHINERY.—A TYPICAL CENTRE.

WHAT is the Mission of our Church doing in South China? A great variety of busy works is going on, and a glance at one of the fields will give an idea of all. If you should visit our Missions as Mr. Connell has done, you would probably land first at Swatow. You would find yourself in a pleasant garden, which we call the "Compound," with five dwellings facing the sea for the Missionaries. The health and comfort secured by the position of these houses has contributed greatly to the efficiency of the Mission. Grouped around them you would find a number of buildings which represent nearly all the usual branches of Mission work.

1.—Schools.

To begin with two which lie at some distance from the landing-place, you would find one Elementary School for young boys, with about twenty-five pupils, and another for girls, with about thirty. In each of these you would find native teachers teaching reading and writing, both in the old book language, written in the strange and difficult Chinese characters, and also in the local language, written in our own letters. You would see bright and happy children, able to give good answers on many parts of Scripture history, and to read the Bible in their own language with great fluency, and to repeat hymns, psalms, and other passages of Scripture.

After these day schools, you might visit two boarding

schools—one a High School for boys, the other a similar school for girls. These receive children for the higher stages of their education, beginning in the girls' school at about twelve years of age; in the boys' school at fifteen. In these schools they carry on their studies in reading the Scriptures, the boys reading also the native Classics, and all being taught geography, Scripture and general history, arithmetic, and other things which form no part of the school course in non-Christian schools. They are also taught habits of cleanliness and order, having to sweep and clean the schools and dormitories.

Nearly all the children in these four schools belong to Christian families, only a few day-scholars being the children of non-Christian parents. There are still other two schools, one for men and one for women. One of these is a theological college for training teachers and preachers, and most of its students are drawn from the boys' High School. Having had a good Christian education before entering the college, they make excellent students, are very diligent in their work, and take full advantage of their opportunities. The college course is planned to occupy four years, and includes the reading of the whole of the Old and New Testaments, with special study of selected books, Church history, geography, general history, arithmetic, systematic theology, composition, and the practice of preaching. But sometimes students are received into the college who have not had the advantage of an early Christian training. These are men converted at a later age, who give promise of usefulness, but are not intellectually fitted for taking the full course. Subjects are allotted to them from time to time, according to their capacity and the progress they seem to make. The college sessions occupy about nine months of each year, and during their holidays the students, after a short rest, usually give a good deal of help in carrying on Church work in the country. At present there are twelve students in the college, but other two classes of about six each are employed in the meantime at out-stations as teachers or preachers. In this way they acquire experience, and return to their college studies with fresh zest and desire for improvement.

The school for women is designed for the older women

of the Church, many of whom have had little or no previous education. They cannot give their whole time to study, but a few are invited each year to come in for two or three months' teaching. During that time, by means of the Romanised Vernacular, they learn to read, and also make a special study of selected portions of Scripture. It is not intended that most of these women should enter into the employment of the Church as Evangelists. They study partly for their own profit, and partly to make them more useful at their homes to their own friends and neighbours. A class for men, similar to this, is assembled in the college in

THE WOMEN'S SCHOOL AND THE GIRLS' ELEMENTARY SCHOOL, SWATOW.

the autumn, during the holidays, when the students are at their homes. In this class the pupils sometimes range from 17 to 70 years of age, and many have learned to read during a six weeks' course of teaching. Some who commended themselves by character and diligence, have afterwards been drafted into the college for a fuller course of training.

There are thus seven educational systems being carried on side by side, to meet the needs of various classes of men and women, and boys and girls. There are, besides, special classes on the Lord's Day, in which the work resembles that of a Sabbath School at home.

2.—Printing House and Book Shop.

In another part of the Compound you would find a two-storied house, of which the basement is occupied by two printing presses and some ranges of type cases, with a small stereotyping room, while one end is partitioned off and used as a shop for the sale of books. The shop door and principal window open to the main road, and attract customers from among the passers-by going to and from town. On the second storey are rooms where the printers live, a large workroom, and a store room for the larger part of our stock of books.

3.—Hospital.

Passing through a small gate in one side of the Compound, you find yourself in another enclosure occupied by

THE HOSPITAL AND WEST END OF THE MISSION COMPOUND, SWATOW.

a series of buildings which form our present Hospital. It consists of three main blocks of buildings surrounded by several smaller blocks. Most of these buildings form the wards in which patients are treated. On the basement of the principal building is the hospital chapel, where worship is held morning and evening, and upstairs is a consulting room, dispensary, and operating room. There are also one or two small class-rooms, in which those of the patients who are interested in Christian truth receive special teaching. The hospital was built in 1878, and as the number of patients has doubled since then, it is very insufficient for present requirements. There is an average

of about 180 in-patients under the doctor's care throughout the year, and on two days of the week many dispensary or out-patients, whose numbers amount to several thousand in the year, are also seen and prescribed for. On the other side of the road, somewhat detached from the Compound, is another smaller hospital, which was built originally for treating lepers, but which is now used to receive the overflow from the general hospital.

4.—Church.

Near the small hospital is one other building, whose door opens on to the main public road, close by the Mission Compound. This is the Church for the native congregation, the gift of a lady in Orkney. It consists of a hall, which holds about four hundred people, with a platform for pulpit at one end, and a screen running down the middle to divide the men and women, who sit separately on the two sides of it, while the preacher from the platform can be seen and heard by all. This Church is filled every Sunday morning with a congregation consisting for the most part of Christian people, although a few passing strangers, and some also of the patients from the hospital, come in to look on and listen. On each side of the screen the schools for boys and girls occupy the front benches, while the older people sit behind, and no preacher could find anywhere a more intelligent and responsive congregation. Morning service is held at a quarter past nine, and another service at three o'clock in the afternoon, while at two o'clock there are special classes for the women. A Prayer Meeting is held in the college hall for the Christian people on Wednesday evenings, and a special Prayer Meeting for women in the women's house on Friday afternoons. There is also an Evangelistic Service, conducted chiefly by the students, in the Burns Memorial Chapel, about a mile off, in the heart of the native city.

5.—Boats and Means of Travel.

What has now been described is only the machinery, so to speak, of the Mission centre, and it would take a good many days to examine carefully all the varieties of work that are daily carried on. In examining them you would

soon begin to find that much of the work done here touches very many scattered towns and country districts at considerable distances in the interior. Returning now to the sea-frontage of the Compound, you would find one of the connecting links between the Compound and the up-country work. There are two large boats lying at anchor close to the Missionaries' houses, each having a small cabin and dressing room, with table and lamp and two beds, and smaller compartments for Chinese servants or other companions in travel. One of these boats belongs to the general Mission, the other to the Women's Missionary Association. In them long journeys are often made along the coast or up the rivers, and through the innumerable cross country water channels by which nearly all parts of the Swatow Mission Field are intersected. Travelling in these boats is slow, but it is safe, and gives relief from many of the discomforts and much of the risk to health involved in travelling by land. Cleanliness and quiet, two luxuries rarely found in China, can be secured on board the Mission boat, and, as it can pass through shallow channels, many towns and villages, and great numbers of people, can be reached, to which it would otherwise be difficult to find access. Besides these boats, much use has been made by the Missionaries in recent years of a few small steamers, which an enterprising native company has placed upon one of the principal rivers. When the water is not available travelling is slow and difficult. The Missionaries must then travel on foot, or in "chairs"—light cane chairs slung between two bamboo poles, and carried on men's shoulders. Over the bad roads of South China it takes a day to cover a distance of twenty-five miles.

6.—Up-Country Out-Stations.

In the Swatow district, there is a series of about 43 out-stations dotted over the country, for a district which is nearly 200 miles in length, and from 20 to 60 in breadth. Most of this country consists of level plains of great fertility, with a dense population. Among the hills behind it is found another district with a more sparsely scattered population, among whom the Hakka branch of the Mission, with its centre at Wu-king-fu, is at work. Some of these

stations have been recently planted, and form a centre for worship and instruction to a few tens, or in some cases a few hundreds, of those who are only beginning to attain a knowledge of the Gospel. Others have been centres of Christian work for many years, and are now occupied by congregations of one or two hundred people, who provide all the expenses of their own worship, and support native ministers of their own choice, who are in full charge of the congregations. Each of these stations may be considered as reaching with Christian influence a circle of country of about seven miles radius. In the Swatow district this gives access to a population on the average of something like eighty thousand people. The stations are so distributed that the greater part of the Swatow field is now touched at least by their influence, although there are several very important and regrettable blanks.

PRINCIPAL CENTRES.

In glancing at these up-country stations, we have travelled a long way from the Mission centre at Swatow. What has been said gives an outline or bird's-eye view of what would be found in all the principal centres and Mission districts of our Mission. The same machinery, modified to suit local circumstances, would be found at Amoy, and in Formosa, and in the Hakka country; and

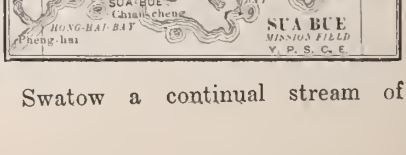
some parts of it, notably the hospitals and other arrangements for medical work, are repeated at other sub-centres also.

The first point occupied by our Mission was Amoy, where Mr. Burns began work in 1851. He was afterwards joined by Mr. Johnston, in whose book, "China and Formosa," published recently, will be found a fuller account of our Mission and its history.

Afterwards, in 1856, Mr. Burns, accompanied by Mr. Hudson Taylor, sailed from Shanghai and began work at Swatow. There Mr. Burns afterwards picked up the threads of the earlier work done by Rudolph Lechler, of the Basel Mission, in the village of Iam-tsau, from which he had been driven by the hostility of the Mandarins.

In 1864 Mr. Carstairs Douglas, with Dr. J. L. Maxwell, crossed from Amoy to Formosa, and, after examining the field which offered itself there, began continuous work in the following year.

In 1881 the Swatow Mission, which had been advancing for some years into the Hakka country, handed over that part of its field to the newly-founded Hakka Mission, whose centre was fixed at Wu-king-fu. In 1883 a medical missionary was appointed to occupy Chao-chow-foo as a sub-centre in connection with Swatow. At various dates in later years sub-centres were opened in the Amoy district, in Chang-pu, Chinchew, and Eng-chhun. In 1899 it was decided to open a sub-centre at Sua-bue, in the extreme south of the Swatow field. The C. E. Societies have undertaken its maintenance.



From Amoy and Swatow a continual stream of

emigration flows into the Straits Settlements, under our own Government, and the Dutch possessions in Java

PART OF THE MISSION COMPOUND, WU-KING-FU.

and Sumatra. This led to the formation in 1881 of another Mission centre in the island of Singapore.

LANGUAGES.

In these four Mission fields three dialects of Chinese are spoken, so different from each other as to be almost distinct languages—viz., the Amoy dialect in Amoy and Formosa; the Swatow dialect in the coastward portion of the Swatow field; the Hakka dialect in the hill country back from Swatow, in part of the Amoy field, and in some villages in Formosa. In Singapore these three dialects are all spoken by sections of the Chinese colonists, who retain the language of the part of China from which they have emigrated. Malay and some English are also spoken by many Chinese in Singapore, especially by those born there.

STAGES OF WORK.

The circumstances of the different fields vary a good deal,

and methods of work are modified accordingly; but there is complete harmony, and a good deal of similarity in the methods employed at all our centres. The summary given on this and the preceding pages gives details regarding the different centres, but a general description of the work done will apply to all. Space will not allow of a history of the work being given here. This will be found in Mr. Johnston's book already referred to.

The work falls generally into three divisions or stages. These succeed each other in time in every place, but are all going on side by side in each of our fields. These stages are:—

I. Evangelization.
II. The Planting of the Church.
III. Organization of the Church.

The general Mission and the Women's Missionary Association go hand in hand in all this work.

Before describing these, a few words may be said on the general characteristics of the Chinese people, and China as a Mission field.

CHINA AND THE CHINESE.

Everyone knows that China has a population variously estimated at from 300 to 400 millions of people. It is the one great Pagan Empire, with an independent government, now remaining on the globe. Its foundations were laid long before those of the Roman Empire, and weak as the Government has recently shown itself, the Chinese are still a strong people of great natural capacity, well able to hold their own in industry and trade. They have shown throughout their history wonderful capacity for government and the conduct of affairs, and a vast range of literary power and productiveness. In statecraft they have shown a strongly conservative grasp of fundamental principles, singularly combined with great plastic power in adapting their institutions to time and circumstance. Their exclusiveness towards the outside world is not the result of blind prejudice. It is a policy deliberately adopted in self-defence, largely because of the bad conduct of early Dutch and Portuguese traders. This policy has been unhappily confirmed by the unrighteous action of the East India

Company and our own Government, in pressing even at the cost of war the ruinous opium trade, debasing alike to those engaged in it and to those who are its victims. These experiences have convinced the Chinese that to Western nations gain is more than righteousness.

It is extraordinary that notwithstanding the bad impression thus created, the Chinese have for many years allowed Missionaries the utmost freedom in preaching Christianity in almost every part of the Empire. When questions of property arise their suspicion and hostility are easily aroused, but they have shown an entire freedom from religious bigotry in regard to the preaching of the Christian religion.

CHINESE RELIGION.

The popular religion of the Chinese is idolatry, with an endless variety of superstitions, and with all its blighting effect on life and conduct; but there are two elements, both in their authoritative literature and in the popular mind, which form a good standing-ground for the preaching of the Gospel. There still remains the idea of one great God, a personal Spirit, righteous and merciful, who is far above all the idols; and whatever the life of the people may be, there is a sound standard of moral judgment to which their consciences respond. This standard is of course defective, and is powerless to produce a living morality, but its decisions are generally sound, and prepare the way for the recognition of what is ethically good.

I.—EVANGELIZATION.

"Go ye, and make Disciples."

The official and literary classes, selfish and rapacious, are the natural enemies of light. Their selfish interests are bound up with the maintenance of the old system, and with opposition to all popular reforms. They have been little reached by our Mission, though Christian thought is touching them through Christian literature, and the lives of the Christian people. The mercantile class in the towns and great cities, absorbed in trade, is difficult of access, but well worth winning for the kingdom of God. The great agricultural class, of more simple manners and more open

minds, have formed hitherto the principal field of the work of our Mission. At first, the Missionaries spent much time in evangelization both in town and country. In market-places and towns it is usually easy to gather an audience of passers by, who will stand in street or market place to listen to the Missionary's preaching. In country villages the men are usually scattered over the fields during the

A PATIENT BROUGHT BY HIS WIFE TO BE CURED OF OPIUM SMOKING.*

day, and can only be reached in the evening, or at the rare times when field work is at a standstill. Formerly the Missionaries undertook long journeys for this purpose, and often spent weeks at a time in direct evangelization. Now so much of their time is absorbed in the care of the native

* This opium smoker escaped from the hospital, but his wife brought him back by the hair of his head!

Church that this kind of evangelistic work is done by the way, in travelling from station to station, or in the house to house visitation of the Christian people. Small books and tracts and single Gospels are often sold to those who gather to hear evangelistic preaching. The audiences are generally quiet and orderly, and the opposition by hostile argument, which was formerly often met with, has now almost disappeared. It is singular that even when visiting the temples of the idols, the Missionary is often asked questions by some of the worshippers, which lead to free conversations about Christian truth, and often end in his preaching to a considerable audience within the temple, and in the very presence of the idols. In these addresses or conversations much stress is usually laid upon the moral teaching of Christianity, and there is now a widespread admission that Christian teaching on moral subjects is right and good, the only objection usually made being that it is too hard to carry out in the conditions of Chinese life.

One of the best opportunities for evangelistic preaching is found in our mission hospitals. Of these we have eight at our principal centres, and many thousands of patients, many of them poor, and all of them suffering, pass through the hands of the medical Missionaries and their native assistants in the course of every year. Daily worship is held in all the hospitals, and all the Missionaries take part in preaching to the patients, while many of the ladies of the Mission spend much time in visiting them, speaking to them privately in the wards. Patients in hospital have many hours of enforced leisure, and their hearts are softened by the kind treatment they are receiving, so that the Gospel reaches them under the most favourable conditions, and many of them are brought to Christ, either before leaving or after returning to their homes.

Except in Singapore, we have not yet made use of educational work for purposes of evangelization, but recent developments in China have led to a widespread demand for English education and the knowledge of Western science, and it may become necessary to avail ourselves of this opportunity for reaching through another channel the awakening mind of China.

Two results are attained by evangelistic preaching. Some

individuals, though not in large numbers, are led directly to receive the Truth. These are generally persons whose hearts have been in some way prepared in the providence of God, and they often become Christians of marked character and great usefulness. Another result of great value is the spread of a general knowledge of the substance of Christian teaching. This prepares the public mind for the planting of the Christian Church amongst them; and, by removing misapprehensions and lessening hostility, it makes the profession of the Christian faith easier for those who are gathered in. But the great majority of our converts are made, not by public preaching, but by the life and private testimony of the individual native Christians.

II.—THE PLANTING OF THE CHURCH.

"Baptising them into the name of the Father and of the Son and of the Holy Ghost."

ELDER A NIAM OF IAM-TSAU.

When in any town or village a few persons become interested in Christian truth, they naturally gather together for worship and mutual encouragement. They are visited by the Missionaries and their native assistants, and after a time some are found with sufficient knowledge and Christian character to justify their admission to the Church in baptism. If possible, a native preacher is appointed to live amongst the new Christian community, and to guide and teach them. They often meet with more or less hostility and persecution at the outset of their Christian course, but by patience and kindliness they are enabled to overcome it, and to remain in their own callings and amongst their own people.

In this way the influence of every consistent Christian life tells on those around, and in one centre after another the Christian Church is planted, and acts upon the mass of heathenism around. The Christians are taught that the responsibility rests upon them of winning their own people. They provide for themselves places of worship wherever it is within their power, and meet by their contributions the expenses connected with them. So the native Church becomes self-supporting, self-propagating, and self-governing.

III.—ORGANIZATION OF THE CHURCH.

"Teaching them to observe all things whatsoever I commanded you."

As these Christian communities grow, it becomes necessary to organize their Church life. They are taught after a time to select some of the best men amongst them to be ordained as elders and deacons. Where it is possible, elementary schools are formed for the education of the Christian children. The Christians make contributions for the relief of the poor, and besides contributing to the support of their own preacher, unite in supporting evangelists in portions of the field not yet reached by the Missionaries. When their numbers have increased, they are encouraged to aim at calling and supporting a native minister of their own. These ministers have received a good Christian education, are men of experience and Christian character, and in every way well fitted for the responsibilities which are laid upon them. We have now ten of these ministers in Amoy, eight in Swatow and the Hakka country, and two in Formosa—all supported by the gifts of their own people, and taking entire charge of the congregational work in their own churches. We have theological colleges, taught by the Missionaries, in four of our principal centres—at Amoy, Swatow, Wu-king-fu, in the Hakka country, and at Tai-nan-foo, in Formosa. The native elders and ministers, with the help of the Missionaries, combine to form native Presbyteries, of which we have now five; two dividing between them the Amoy field, another taking charge of the Swatow district, the fourth for the

Hakka churches, and the fifth caring for our Mission field in South Formosa.

GROWTH OF THE CHURCH.

"First the Blade, then the Ear, then the Full Corn."

	Communicants.	Native Preachers.	Native Ministers.
December, 1855	25	—	—
December, 1877	2,117	56	1
December, 1898	5,943	134	22

CHARACTER OF THE CONVERTS.

"By their fruits shall ye know them."

Space will not allow detailed illustration of the character of the converts. There is no *caste* in China, and the converts, though often persecuted at the outset of their Christian profession, can usually overcome by patience and firmness; and so continue to live in their own homes, and earn their living as before among their own people. They thus form a leaven in native society, and do not become feeble dependants on the Mission. With the new Divine power working in their hearts, it is by the influence of their ready testimony and consistent life that new converts are gathered in.

"Faith working through Love."

During a recent visitation of Bubonic Plague at one of the out-stations in the Amoy field, out of 50 members of the church 15 died, besides a number of children. There were orphan children left without support, and the little church was too poor to provide for them. Cast down by the taunts of the heathen because of their calamities, and in much sorrow, they met on the Lord's Day for their Communion service. A letter came to hand, and as it was read to them their sorrow was changed into praise, and the whole congregation wept for very gladness. It was sent by the Chinchew Christians, who, on hearing of their troubles, set a day apart for fasting and prayer, and made a contribution for their suffering fellow Christians. They wrote a letter of sympathy, and with it sent their gift of sixty

dollars, and the love, more than the money, changed that sad Communion Sabbath into a day of joy, brightened by confirmed faith and a renewed assurance of the unfailing love of Christ.

"It is required in Stewards that a man be found faithful."

In Formosa, during the China-Japanese War in 1895, the Japanese soldiers entered a village in which is one of our out-stations. Most of the people fled, but the preacher and ten of the Christians remained in the hope of saving the Mission property. The soldiers seized and bound them, telling them they must be put to death as rebels. The preacher, unable to speak Japanese, wrote in the Chinese written language, which some of the soldiers could understand, that they were Christians and peaceable people. The soldiers would not spare them, and said they must die. Then the preacher said to the others: "Brethren, we must die. Let us enter the presence of God in prayer." So he led them in prayer, the soldiers looking on. As they prayed, the soldiers suddenly burst into loud laughter, and the danger was over. Their lives were spared on condition of their helping in the work of army transport. The preacher is now one of the first two native ministers in Formosa, ordained to the charge of a native congregation.

"The Wages of Sin is Death, but the Free Gift of God is Eternal Life."

Many years ago, in the Amoy district, two young men, belonging to non-Christian families in different places, were slaves of the passion for gambling. The fathers, seeing their families in danger of ruin, tried two different remedies. One summoned some friends to his aid, led the son out to a hillside near the village, dug a grave, and buried him alive. This was the heathen solution. The other told his son to go to a Christian church in the neighbourhood, and ask for the medicine by which Christians were kept from gambling. The lad heard the truth, contrary to his father's intention became a Christian, and is now minister of a Chinese Christian church, supported by the contributions of his own people, and held in honour by all who

know him. This was the solution of the same problem by the Spirit of Christ.

"PROVIDE THINGS HONEST IN THE SIGHT OF ALL MEN."

The non-Christian headmen of a large village near Swatow recently proposed to the villagers to rebuild one of their bridges. The people replied that they would willingly subscribe for this purpose, but only on one condition —viz., that the funds raised should be entrusted to the heads of the Christian community of the place. The arrangement was agreed to, and the business carried out to the satisfaction of all by an elder and a deacon of the local Christian church.

"THEY THAT TURN MANY UNTO RIGHTEOUSNESS SHALL SHINE AS THE STARS."

Many years ago a woman in the Swatow district became a Christian. For three years she was bitterly persecuted by her husband. He drove her from her home, threatened her life, and pursued her with a knife to kill her. She bore all patiently, supported herself by going about selling native cloth, and attending worship wherever she could on the Lord's Day. She lived by faith and prayer, and delighted in the Word of God. By her gentleness she overcame her husband, and their son, who had joined in persecuting her. She held on, supported, as she testified, by the Lord's presence, and led to Christ her husband, her brother, two sisters, her mother, her son, and many others. Seven years ago she had a list of seventy names of those whom she had brought to the Saviour, for whom she constantly prayed, and the number is probably now well over a hundred.

"WHEREFORE GOD IS NOT ASHAMED TO BE CALLED THEIR GOD; FOR HE HATH PREPARED FOR THEM A CITY."

PRESENT OUTLOOK.

At all our stations much larger numbers are coming under our influence than ever before, and there are continual demands from new worshippers for the opening of new stations. Long preaching of the Gospel, commerce, war, and political movements, have all combined to awaken

the Chinese mind all over the Empire. The time is bright with hope, and alive with opportunity. The yearly accelerating movement towards the light needs far more watchful guidance than our few Missionaries can possibly give it. In 1876, with 2,000 communicants, we had twelve Ministerial Missionaries; and now, when the number has increased to over 6,000, we have only 19. For evangelistic work, for pastoral supervision of churches, for thorough training of theological students, and for urgently needed literary work, as well as for meeting all the complex exigencies of a rapidly changing and most critical time, we are lamentably undermanned, especially as regards Ministers.

To growing success and multiplied opportunity, let us add increased faith, redoubled earnestness in prayer, and an overflowing treasury. "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing."

SINGAPORE.

The island of Singapore, 25 miles long from east to west, and 14 from north to south, is almost a part of the mainland of Asia. A narrow strait separates it from the town of Johor, which enjoys the distinction of being the most southern point in the greatest of the continents. The city of Singapore is situated on the south of the island. It looks southward, its view being disturbed by dots of islets on the southern horizon. A magnificent and level road—the cyclists' ideal—stretching northward through the island, connects Singapore with Kranji, the Johor ferry. This road is the artery of our mission ground. At every point it is well within the "beat" of our eight churches and three schools.

Mr. Cook, as our pioneer Missionary to Singapore, has, along with Mrs. Cook, worked steadily and successfully in this region since 1882 among both the Chinese-speaking and Malay-speaking Chinese immigrants. Of the eight organised churches, five consist of immigrants from Swatow, who receive ministrations in their own dialect. These are (1) Tekkha, in Singapore city; (2) Bukit Timah, half way between Singapore and Kranji—an excellently-equipped church in itself; (3) Serangoon, a few miles from the Bukit Timah Road, and almost at right angles to it; (4) Johor, now a strong church, marked by signal evidences of the Divine blessing; (5) Muar, north in the mainland of Asia, a few miles south of the ancient settlement of Malacca. The sixth church consists

of those speaking the Amoy dialect, and is situated in the south-west part of the Chinese district in Singapore city. It was begun seven years ago by Mr. Lamont, who worked here concurrently with his earlier efforts in school work, which resulted in the Eastern school becoming the property of the Mission a few years later. The seventh church is one of great importance. It consists of Malay-speaking Chinese, and is the growth of the legacy left to our Mission by the London Missionary Society. It represents family life within the church more strongly than any other part of our work, excepting, perhaps, the congregation at Bukit Timah. The eighth of the churches lies east of Singapore city, near the sea—Gaylang—and is interesting as being a result of "foreign missionary" effort on the part of the native brethren belonging to the Mission. Both Swatow and Amoy speaking immigrants are ministered to here. It is quite a new enterprise, and promises well.

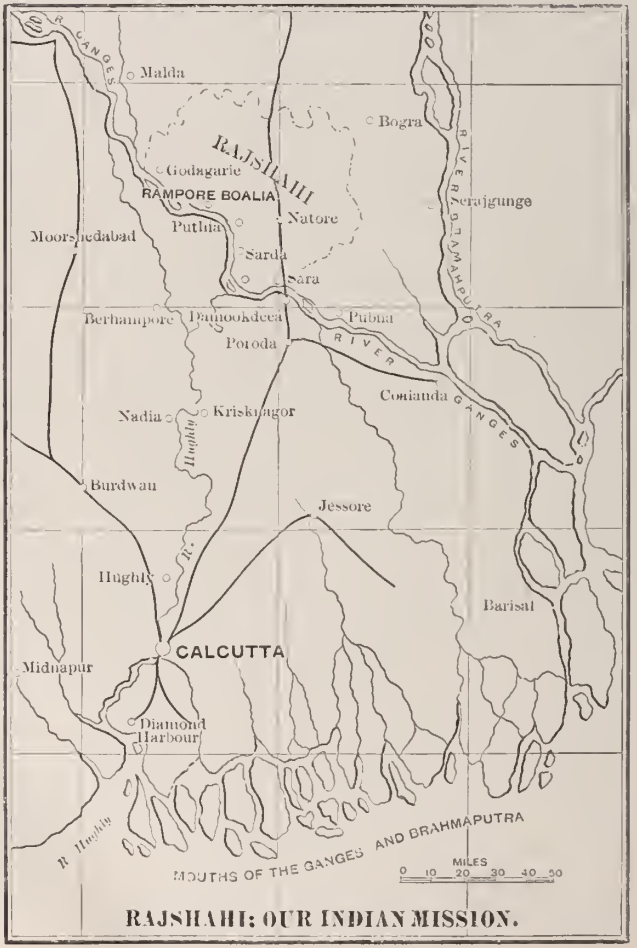
The schools of (1) Muar and (2) Bukit Timah are strictly for the benefit of children of Christian parents. Muar is well off as regards buildings, but Mr. Cook feels himself crippled here for want of workers. Bukit Timah School is numerically small but excellent in efficiency. Children are confined to instruction in their own language.

The Eastern School (3), in Singapore city, is now under Mr. Rankin, who succeeded Mr. Lamont two years ago. Children get instruction here through the medium of the English language. It is a very large school numerically —some 300 boys attending it, almost all being Chinese. Its future is regarded with interest and hopefulness not by Missionaries alone, who might naturally be deemed over-sanguine, but also by men of knowledge and influence in Singapore not connected with the Mission, though in sympathy with its educational work.

There is a bright future for Singapore, both in church and school work. In view of the cosmopolitan character of Singapore, and its position as a large centre of Chinese immigration, there is room for different lines of work, all looking towards the great object of the Mission —the winning of souls to Christ. The work calls for extension in every direction. But the greatest need of the hour is a building for the Eastern School.

RAMPORE BOALIA, BENGAL.

The chief station of the Mission is at Rampore Boalia, in the district of Rajshahi, Bengal. The town is on the



RAJSHAHI: OUR INDIAN MISSION.

north bank of the Ganges, about 150 miles due north of Calcutta. It is the administrative headquarters of the district, which has an area of about 2,400 square miles, with a population of 1,313,336 (1891). Ours is the only Mission which makes any attempt to reach a large district round about Rajshahi, with another million and a half of people: Rajshahi, bounded on the south by the River Ganges, having a river frontage of about sixty miles from east to west. Rampore Boalia has a population of about 20,000; one-half Hindoos, the other Mohammedans. There is only one other town of importance in the district: Natore, with a population of about 10,000. There are, however, more than 4,000 villages, some of considerable size and importance.

In 1858 the Synod resolved to establish a Mission in India, responsible to the Church, but to labour in connection with the Free Church Mission there. It was not till 1862 that a Missionary was obtained, the Rev. Behari Lal Singh, an able and devoted man. During his time a church was built in the European quarter, primary vernacular schools were established, evangelising and colportage were carried on, and a small orphanage was opened. He laboured faithfully and successfully till his death in 1873. It was not till 1877 that a successor was appointed, Dr. Morison having then gone out as a Medical Missionary.

The school work was extended; two dispensaries were set up; the orphans were cared for, and vernacular preaching was resumed in the dispensaries and the Rampore Boalia bazaars. In the cold months of the year Dr. Morison began very soon to itinerate, with a tent. He also bought a boat, in which, during the rainy season—when the Ganges and its effluents are in flood and one-half of the district is under water—he visits marts and villages scattered along the banks of the rivers in the interior of the district. A hall was built in Rampore Boalia, in which evangelistic services and Bible classes are held; while it is also used for a day school.

At a cost of Rs. 12,000 a girls' institute was built in 1889; one-fourth of the amount collected locally, the rest in this country. The girls' institute has ever since been the home of a very successful work. It has an Upper and Lower School. In the Upper School are the children of

well-to-do natives, who pay fees; in the Lower School there are no fees.

In 1893 a branch Mission was opened at Sarda, 12 miles down the river. An agent was placed there with teachers under his supervision. Two schools were opened—a day school and night school, both largely attended; the day school, a Boys' School, being built on land given rent-free by the Bengal Silk Company. The schools (which have had to be closed for a time), drew their scholars from a wide circle of villages, the villagers being for the most part employed in the large silk factories at Sarda.

A new hospital was built in 1893 in Rampore Boalia. Fully 13,000 patients visit the dispensary in the course of a year, and the in-patients number year by year about 150; the patients in one year representing as many as 500 villages. Since the recent famine in Bengal, hundreds of village women, who otherwise could not be reached, have come to the dispensary. There are four primary Vernacular Boys' Schools, with sixty pupils, taught by four Christian teachers, three trained in our own Mission, and one in the London Society's Mission, Calcutta. Three of the teachers also teach in night schools. There is also a large Middle English School, at Sarda. Nearly two years ago the committee of an old-established Hindoo school at Sarda offered to hand over to the Mission their school building, with furniture, fittings, books, &c., on condition that the school be maintained as a Middle English School. This offer was accepted, and the school has now between sixty and seventy pupils. The Head-teacher is an undergraduate of the Calcutta University, and a convert from Mohammedanism of our own Mission. He is assisted by the junior Preacher, two Hindoo Pundits, and a Mohammedan teacher, who is an inquirer, and may soon be baptized. There are five Girls' Schools, taught by five female teachers, agents of the Women's Missionary Association. The total number of pupils attending the Mission schools is: Boys, 130; girls, 150.

Two Evangelists preach in the town bazaars, local markets, and villages round about the two Stations. The senior Evangelist acts as Pastor of the small congregation, Superintendent of the Boys' School, and Preacher at the

dispensary and hospital in Rampore Boalia. The junior Preacher is stationed at Sarda, and in addition to preaching in the local marts and villages, assists and gives religious instruction in the Middle English School there.

In the large Mission Hall, with its two adjoining class-rooms, situated in the centre of Rampore Boalia, English and Vernacular Evangelistic Meetings and Bible Classes are held on Sabbath evenings and during the week. In these Meetings and Classes assistance is given by voluntary workers, chiefly the young men of the Mission. The hall has a bookshop and reading-room, with Bibles, religious books and tracts, kept by the colporteur, who also itinerates to local marts and bazaars.

Every Mission in India has to contend with the power of caste. Baptism means the sacrifice of every tie of friendship, love, and affection that binds the convert to his family, his home, and his people; it severs every social tie; it leaves him an outcast from society. If he is in employment, leave he must. If he is a student, his friends dare not support him. If a tradesman, no one will employ him. If a cultivator, he must abandon his lands, either by the will of the landowner or the persecutions of his fellow-villagers. All this anyone must face who means to confess Christ by baptism. In rural tracts like Rajshahi there is almost no work in which a native Christian can find a living. The majority must migrate to the nearest large city—as at Rampore Boalia whole Christian families have done. The great industry of India is agriculture. Carpentry, weaving, watchmaking, printing, and such like, are desirable industries for a few; but some of these are already overcrowded by hereditary guilds of workmen.

Husking rice, twisting jute into twine, and different kinds of sewing are the most likely kinds of work in which Christian women could find employment. Single women or widows, without education, are very helpless. Native society does not permit the employment of women in any industry. The seclusion of the zenana extends even to the wives and daughters of day labourers. Any industry started for the Christian women must be limited and secluded.

For the effective development of the Mission the staff ought to be considerably increased; two ministerial

Missionaries being sent out, one to Rampore Boalia (Dr. Morison continuing in charge of the medical work), and one to Sarda, to each place two W. M. A. ladies being also sent. The whole of the district could then be evangelised, and the educational agencies could also be made somewhat complete by opening two Boarding Schools, one for boys and one for girls; besides a Middle English School, to prepare lads for the University, and a theological college in which men might be trained as catechists and preachers.

ALEPPO.

The scene of our operations among the Jews of the Orient is the ancient city of Aleppo. From Alexandretta, the port on the Levant, it is distant 100 miles by road. Aleppo doubtless owes its origin to the Hittites. One Hittite inscrip ti mains, built into a mosque. According to tradition, Abraham camped here on his way southward. Tothmes II. or III. captured Aleppo, 1680 B.C. One of the Maccabbean prince-priests was put to death here. In this city Jerome found a sect of Christian Jews, called Nazarenes. The old synagogue is said to date from Maccabbean times.

Aleppo has been the great centre of the trade between the East and West, and is still a prosperous city, though the traffic has been so largely diverted through the Red Sea.

The population has been estimated at 155,000, of which 115,000 are Moslems, 25,000 Christians (16,000 being Roman Catholics), and 15,000 Jews. The Protestants are a small and poor community, and have a church built in 1852.

The climate is, on the whole, good. Standing on the edge of the Syrian desert, it is, of course, excessively hot in summer. In September, when water grows scarce, it is desirable for Europeans to have a change. The chiefly objectionable feature is the "Aleppo button," which sometimes very much disfigures the face, and usually leaves something like a vaccination mark.

Our work was begun in 1895 by Mr. Christie, who had

gained experience among the Palestinian Jews in Safed. A few months later he was joined by Dr. C. C. Piper. At this time the hideous work of massacre and outrage had spread over the neighbouring provinces. Although there was no outbreak in Aleppo itself, there were not wanting signs that it might come at any moment; and a condition of anxiety, bordering upon panic, prevailed for many months. The horror and dread that lay upon the minds of men made impossible the commencement of any ordinary mission work. The Missionaries, however, found ample occupation in healing the wounded, relieving the distressed, and comforting the afflicted. Dr. Piper's services were invaluable, while Mr. Christie was invited by the foreign Consuls to join the Commission, which visited Zeitûn, and arranged terms of capitulation. This cheerful readiness to endure fatigue, privation, and danger in the interests of the needy, was itself an illustration of the spirit of the Gospel, more effective than much teaching in commending their message to the hearts of men.

A certain advantage accrues to the Mission from the existence of the old Protestant body. Its presence does not mean the intrusion of a new sect, but only a special development of Protestant activity with reference to the sons of Israel. The Missionaries associated at once with one of the religious sections of the population, and were thus able from the outset to influence a far wider circle than would commonly be reached until after years of labour.

The Protestant church is rather inconveniently situated. The Missionaries use it for Arabic services. About 250 can be comfortably accommodated, but much larger numbers are occasionally present on Sunday mornings, listening to the Gospel with deep interest. In the afternoon the children come to Sunday school. There is an average attendance of 115, taught by 12 teachers in Turkish and Arabic. A meeting is held in the evening, usually in some house in the town, more informal, the subject of conversation being the morning sermon. Opportunities are thus found to explain any difficulty, and to reach some who do not attend church. On Wednesday evening the teachers hold a prayer-meeting in Arabic in the

church which is much appreciated. The average attendance is about 30.

At a meeting on Wednesday afternoon the women are taught sewing; while a prayer-meeting specially for them is held on Thursday morning.

The Dispensary stands on the main street, in the very heart of the Jewish quarter. The skilful treatment received there, and the sympathy and kindness shown to all, have broken down Jewish prejudice and gained great confidence for Dr. Piper and his assistants. A commodious waiting-room affording sitting space for about 80 is packed with patients on the mornings of Monday, Wednesday, and Friday. Often many more come than can find admission. A brief service is held, and a short, pointed address is given; after which the patients receive the medicines. A trained Scripture Reader, Herr Goldenburg, himself a son of Abraham, converses in the meantime with those who remain in the waiting-room. His great familiarity with the Old and New Testaments, and his acquaintance with rabbinical literature, held in such reverence by the Jews, peculiarly fit him for this work. On other days the doctor performs operations, and visits the sick in their homes.

Meetings for Jews are held on Sunday and Thursday evenings. As many as 50 are sometimes present. This hopeful sign shows a freedom and independence of mind seldom found in Jewish communities. The service is for men, who read Hebrew and converse in Arabic. Portions are read in Hebrew from the Old and New Testaments, two short prayers and address are in Arabic. The Lord's Prayer and the benediction is in Hebrew.

The day school is open on week-days. The parents are eager that their children should have a good education, so pupils have been plentiful from the first. The work is conducted in Turkish and Arabic, and both French and English are taught. The course of study gives a thoroughly sound elementary education, and prepares a boy at 15 to enter college at Ain Tab or Beirût.

Classes for Jews only are held on Tuesday and Wednesday evenings.

In co-operation with the Scottish National Bible Society, and the British and Foreign Bible Society, a Colporteur and Bible Woman have been set to work, under most hopeful conditions.

Every Sunday Mr. Christie conducts a service, now in English, now in German, in a room at the British Consulate, which is largely and thankfully taken advantage of by the European residents.

The interest taken in the work by H.B.M. Consul, Mr. Barnham, C.M.G., has been extremely helpful to the Missionaries.

The success already met with opens a great prospect of happy possibilities, and fully justifies the hope that, ere long, this ancient city will become a centre of vigorous and healthful Christian activity.

A mission to the Jews in the East of London has for many years been carried on by the Presbyterian Church of England, first, under the care of the learned and devoted Theodore Meyer, and now of his former assistant Mr. Polan. Much good work is being done, but the mission does not grow in proportion to the work done. Jewish converts when baptised being cast off by their families and by their Jewish employers, an industrial department would be a great boon to the mission. Applicants for baptism must go where they can obtain work to earn wages at the outset of their Christian life, and thus the fruit of its missionary labours are lost to the Mission. Great gain would come through an ordained missionary being at the head of the work; but to develop the Mission in these and other directions, the gifts of the lovers of the Lord's people must be increased.

McCorquodale & Co., Limited, Printers, Cardington Street, Euston, N.W.

MISSIONARIES.

With the dates of their arrival in the Mission Field.

AMOY, China.

Rev. Wm. McGregor, M.A., 1864.
Rev. Henry Thompson, M.A., 1877.
Rev. George M. Wales, 1890.
Miss Jessie M. Johnston, 1885.
Miss M. B. McGregor, 1893.
Miss Caroline Johnston, 1896.
Miss Catherine M. Usher, 1898.

CHANG-POO, Amoy, China.

Rev. James Beattie, M.A., 1897.
Dr. James M. Howie, 1888.
Dr. J. Preston Maxwell. 1899.
Miss Georgina Maclagan, 1882.
Miss Helen Lecky, 1889.
Miss Amy Noltenius, 1897.

CHIN-CHEW, Amoy, China.

Rev. C. Campbell Brown, 1893.
Rev. Hope Moncrieff, M.A., 1898.
Dr. B. Lewis Paton, 1889.
Dr. Muir Sandeman, M.A., 1894.
Mr. David Cook, 1896.
Miss Lilias Graham, 1888.
Miss Lydia E. Ramsay, 1890.
Miss Annie N. Duncan, 1893.
Miss Margaret Ross, 1897.

ENG-CHHUN, Amoy, China.

Dr. John Cross, 1893.
Dr. Faith Philpot Crowther, 1890–92, 1899.
Miss Nellie Alexander, 1896.
Miss Mary G. Ewing, 1898.
Miss Jennie Ewing, 1898.

SWATOW, China.

Rev. Hur L. Mackenzie, D.D., 1860.
Rev. John C. Gibson, D.D., 1874.
Rev. Patrick J. Maclagan, D.Phil., 1888.
Rev. John Steele, B.A., 1892.
Dr. Alexander Lyall, 1879.

Mr. Wm. Paton, 1881.
Miss Eleanor Black, 1885.
Miss Mary Harkness, 1887.

CHAO-CHOW-FU, Swatow, China.
Dr. Philip B. Cousland, 1883.
Dr. John M. Dalziel, 1895.
Miss Catherine M. Ricketts, 1878.

SUA-BUE, Swatow, China.
Rev. David Sutherland, M.A., 1898.

WU-KING-FU, China.
Rev. Donald MacIvor, M.A., 1879.
Rev. William Riddel, M.A., M.D., 1881.
Rev. Murdo Mackenzie, 1889.
Dr. John F. McPhun, 1882.
Mr. George Ede, 1883.
Miss Margaret Falconer, 1887.
Miss Janet Balmer, 1890.
Miss Alice Laidler, 1897.

TAI-NAN-FU, Formosa, Japan.
Rev. Wm. Campbell, 1871.
Rev. Thomas Barclay, M.A., 1874.
Rev. Duncan Ferguson, M.A., 1889.
Rev. Andrew Bonar Nielson, M.A., 1895.
Dr. Peter Anderson, 1878.
Miss Annie Butler, 1885.
Miss Joan Stuart, 1885.
Miss Margaret Barnett, 1888.

CHIANG-HOA, Formosa, Japan.
Rev. Campbell N. Moody, M.A., 1895.
Dr. David Landsborough, 1895.

SINGAPORE, Straits Settlements.
Rev. J. A. B. Cook, 1881.
Mr. H. F. Rankin, 1896.

RAMPORE BOALIA, India.
Dr. Donald Morison, 1878.
Miss Roberta Brunton, 1893.

ALEPPO, Syria.
Rev. W. M. Christie, 1895.
Dr. C. C. Piper, 1895.